2: Hockings E-4,5 (1962-1977) 1980
AW50 Badaga AW50

1836; Metz, 1864, 6-7; Grigg, 1880, 456-458; Macleane, 1893, 403; Francis, 1908, 203, 441.

3. Metz, 1864, 8-9; an anna was 1/16 rupee, worth just under one U.S. cent today.

4. Grigg, 1880, 288, quoting from a report of December 1827; yet Harkness, 1832, 111, remarked that 'The poorer Burghers form the only class of labourers now to be procured on the hills . . .'

5. B.E.M.S., 1848, no. 18, 93; 1860, no. 20, 59; Shortt & Ouchterlony, 1868, 64; Grigg, 1880, 510-511; Watt, 1889, 465; Francis, 1908, 171, 178; Tanna, 1970, 17, 37. Tea was first grown here experimentally in 1835 from Chinese seeds, and coffee in 1838; Macleane, 1893, 403.

6. Baikie, 1857, 38, 92; Markham, 1862, 367; Metz, 1864, 99, 152-154; Ouchterlony, 1848, 2, 5, 28; Shortt & Ouchterlony, 1868, 71; Grigg, 1880, 465-467. The more important items in the list are identified botanically above, p. 146, n. 7.

7. Transferred back to Coimbatore District from Malabar in 1860; Grigg, 1880, 309, 322-323; Macleane, 1893, 216; Thurston, 1909, vol. I, 78-79.

8. Grigg, 1880, 316, 321. On the shortcomings of their agriculture in this period, see Shortt & Ouchterlony, 1868, 31-36; Grigg, 1880, 480; 'Geofry', 1881, 132-135.

9. Grigg, 1880, 225. The Settlement of land holdings took place in 1864-1884; Grigg, 1880, 321-323.

10. B.E.M.S., 1858, no. 18, 93; 1860, no. 20, 59; McPherson, 1870, 15, 18, 21; Grigg, 1880, 34, 219-220. Tea-pickers were usually lowland labourers, for Badaga women were then afraid of being near jungle even when in gangs.

11. A few ploughs are still in use near the Si:gu:ru Pass; other villages preserve old ploughs to venerate at an annual ceremony; but in general ploughs went out of use fifty years ago; Ranga, 1934, 9.

12. Francis, 1908, 165-166; Ranga, 1934, 11-14. The lands are called respectively *ha:jihola, ka:duhola* and *so:lahola;* see Plate 1.

13. Grigg, 1880, 13, citing Ouchterlony, 1848, 14; Shortt & Ouchterlony, 1868, 14. It may be illuminating to cite an example of one administrative 'village'—Ke:ti Village—which reflects how much of the plateau land was formerly owned by Badagas. The available figures come from the 1881 land settlement records and show how 3235 hectares of this particular 'village' (actually a grouping of nearly two dozen villages) were distributed in the last years before the widespread adoption there of a cash economy:

Badaga farming lands	2,083 ha.
Badaga grazing ground	204 ha.
Toda grazing lands	51 ha.
Village sites (mainly Badaga)	90 ha.
Government forest areas	123 ha.
Anglo-Indian orphanage and school	307 ha.
Plantations (mainly British-owned)	175 ha.
Government cinchona plantation	2 ha.
Available for sale	200 ha.

(Source: Benson, 1881, 188-189)

From these data it is clear that this area, by no means an atypical one, was farmed largely by Badagas. (The 200 h.a. 'for sale' is somewhat misleading; it

41 Hockings E-5 (1962-1977) 1980
AW50 Badaga AW50

795 saying anything." The man remained quiet. Then the exorcist rubbed
787 his hand around the plate of rice, and while staring at the woman
791 said some spells. Next he told her to come back to her own seat, and
755 she did. Then he again told the ghost it was past 0800 hrs. and the ghost had not yet left. It replied that it would go if it were given music, hymn-singing and a picture of Murugan. Then, on a relative's suggestion, the proceedings were postponed. That evening they held a *pu:ja* in one of the houses, with this same exorcist in charge. He gave a small religious picture to the ghost, and it went away—if indeed it was ever there!

Other Mental Disturbances

•158 8.7. Cases of insanity are rarely observed in Badaga villages, not
(734) because of their infrequency but because the victims are usually killed off by their relatives with an over-dose of opium hidden in some
(682) food. In 1970 a madman hobbled with chains could however be seen in one village, but this was very unusual. Insanity is thought to be
(828) caused by a demoness, *Ka:teri pe:* who possesses a man, takes his food from him, will not leave him, and ultimately brings exhaustion by not letting him rest properly.

158 8.8. Witchcraft accusations are common in many parts of India
754 (Epstein 1959), but among the Badagas this kind of paranoid behaviour does not occur *within* the community. Witchcraft is nonetheless
754 present, but it is only the Kurumba and Irula sorcerers and occa-
186 sional Todas (Rivers 1906: 262; Francis 1908: 144) whom Badagas accuse of it. This displacement of anxiety onto members of another tribe probably helps reduce it effectively. In one recent case a newly
154 married man was apparently experiencing sexual frustrations with his wife: at any rate, he claimed that very often as he slept with his wife at night in a room off the veranda a Kurumba came, separated the two, and built a low brick wall in the bed between them. Such a thing could occur, it was believed, because the Kurumbas had the power to open a bolted door from the outside. The only known way to curtail a Kurumba's powers is to either knock out one of his
754 teeth or cut off his hair (and probably burn it). Important in the
177 containment of witchcraft is the fact that each cluster of Badaga villages appoints a Kurumba sorcerer to protect those Badagas from the sorcery of his fellow tribesmen. His concern for the welfare of his Badaga hosts is expressed symbolically by the key role he plays